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counter-arguments. His most important constructive suggestion in this section is for the rigorous prosecution of persons who make profit from commercialized immorality.

It should be said of this work, despite the faults suggested above, that it is a notable addition to criminological literature. Its major contribution within this field is the analysis of the factors which produce crime, but the book has the further merit of being concise, sane, comprehensive, and readable. This volume of the Criminal Science Series will be of marked value both to the specialist and to the general reader.

JAMES FORD.

HARVARD UNIVERSITY.

A HISTORY OF FREEDOM OF THOUGHT. J. A. BURY, F.B.A., Regius Professor of Modern History, Cambridge University (Home University Library). Henry Holt & Co. 1913. Pp. 256. 50 cents.

It is strange that a writer of Professor Bury's great ability and immense learning should have cared to write a bitter anti-religious pamphlet of this kind. Considered in that light, it is very well done. All the absurdities which have been taught in the name of Christianity are duly paraded, and all the intolerance and cruelties which have been shown in defending them are duly paraded. And no doubt it is not amiss that we should from time to time be reminded with some plainness of speech how extraordinarily weak has been the evidence upon which learned men were at one time prepared to defend stories and beliefs now abandoned as incredible, and be led to face the question whether much which is still gravely defended by educated men rests upon any better grounds. In fact, I should regard this book as very wholesome reading for orthodox persons, but as very bad for those whose prejudices it will confirm and whose passions it will stimulate. It will be bad for them, because the book wholly fails to suggest that there has been any higher side to the religion of the past, or that there is in the present any form of the Christian religion which is independent of the impossible historical and scientific views with which that religion was once associated, and which may still commend itself to persons as learned and as enlightened as Professor Bury himself. In fact, this little book is a piece of apologetic of the worst order. Arrogant contempt for opponents is as little to be commended in the apologist of "Free-thought" as in the apologist of Christianity. It is just as bad for "free-thinkers" to suppose that all Christians are fools as it is for Christians to imagine that all "free-thinkers" are knaves.

As a rule, of course, the actual facts are correctly given; but, looking at the matter merely from the point of view of objective history, Professor Bury's generalizations seem to me often one-sided and unwarranted. He systematically minimizes the severity and extent of the pagan persecutions, and he essays, in a truly Gibbonian spirit, to reduce the catalogue of the martyrdoms. All recent research has, if I am not mistaken, tended in quite an opposite direction. When Professor Bury declares that during the later persecutions "no effort was made to suppress Christian literature," he states what every one who possesses an elementary acquaintance with that literature at first hand, knows to be false. It is strange that the editor of Gibbon should have made such a mistake. Gibbon (chap. 16) quite correctly records the efforts made during the persecution of Diocletian to secure the surrender of the Scriptures and other sacred books of the Christians; nor does Dr. Bury in his notes hint at any dissent. This champion of liberty appears disposed almost to justify the persecutions on the ground that, if the Christians were not suppressed, they would become persecutors of paganism. It is grossly unjust to say that "according to the humane doctrine of the Christians, pagan, that is, merely human, virtues were vices," without a word to remind the uninstructed reader of the enormous accumulation of patristic testimony which would be produced against this hideous doctrine of St. Augustine. Professor Bury makes no distinction between one Christian age and another. The doctrine never became the accepted doctrine of the Church even in the Middle Ages. I need only remind the reader of Dante's attitude towards Aristotle and Virgil. Here is another amazing *suggestio falsi*: "The Greek physician Hippocrates had based the study of medicine and disease on experience and methodical research. In the Middle Ages men relapsed to the primitive notions of a barbarous age" (p. 64). The uninformed reader would hardly gather from these words that the study of medicine in every mediæval university was based upon the study of Hippocrates and other Greek physicians. The statement that "anatomy was forbidden, partly perhaps on account of the doctrine of the resurrection of the body" (p. 65) is directly opposed to fact. Dissections were practised in every mediæval university, and the study of anatomy was required for medical degrees. Professor Bury's view of the Middle Ages is essentially the ignorant view—quite as unhistorical a view as the partisan pictures of the "ages of faith" indulged in by such writers as Cardinal Gasquet. The whole book is in the same tone. As a popular handbook of anti-Christian

polemics, it will no doubt serve its purpose; as a contribution to history its value is small.

HASTINGS RASHDALL.

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THE PRACTICE OF CHRISTIANITY. By the author of *Pro Christo et Ecclesia*. Macmillan & Co. 1918. Pp. 291. \$1.25.

This small volume is a timely and needed study in distinctively Christian ethics. The whole world of social relations is conceived as it would be, reconstructed on the moral principles of Jesus. The regeneration begins personally but embodies itself in all the aspects of the collective life. "The State, the family, thrift, competition, the penal system, warfare," are items showing the detail into which the exposition is carried. The result and the process portrayed can hardly be looked upon as wholly valid or probable, but they serve to bring out impressively the "regulative principle"—"kindness with trustfulness as the foundation of all goodness"—which Christ introduced, its final authority, and radical and beneficent working. The spirit of the book is one of devout loyalty and faith towards "Our Lord," of informed social feeling, and optimistic expectation for humanity.

The style of the writer is over-homiletic for persuasion or the sustained enjoyment of the reader. It suggests a background of long accumulation of sermonic material and reflections, which, however in their abundance and variety may richly furnish forth other sermon-writers in turn, and supply many shrewd observations; as this, for instance, on one of the apologies for militarism—"that it is only defensive, not for any offensive purpose": "It is always easy to discover rights that are imperilled or weakness needing to be defended. In Aesop's fable, the wolf was probably perfectly sincere, because he was so much occupied with desire to tear the lamb that he could easily persuade himself that his water was being sullied."

CHARLES L. NOYES.

WINTER HILL, MASS.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY: A Survey of Recent Christological and Historical Criticism of the New Testament. MAURICE JONES, B.D. Macmillan & Co. Pp. xxiv, 467.

The early years of the twentieth century have been prolific in books about the New Testament. The nineteenth-century study of the "life of Christ" demonstrated that for a biography of Jesus